

## FOOD DEDICATION PRAYER

འདྲེན་པ་ལྷེད་མངས་རྒྱལ་རིན་པོ་ཆེ། རྒྱུ་བས་པ་ལྷེད་དམ་ཚེས་རིན་པོ་ཆེ།

འདྲེན་པ་ལྷེད་གོ་བྱེད་རིན་པོ་ཆེ། རྒྱུ་བས་གནས་དགོན་མཚོགས་གསུམ་ལ་མཚོན་པ་འབུལ།

TON PA LA MAY SANG GYE RIN PO CHE  
KYO PA LA MAY DAM CHOE RIN PO CHE  
DREN PA LA MAY GEN DOON RIN PO CHE  
KYAB NAY KON CHOK SOOM LA CHO PA BOOL

Precious is the Buddha, the unsurpassable teacher,  
Precious is the Dharma, the unsurpassable protector,  
Precious is the Sangha, the unsurpassable guide,  
To the Triple Gem, object of my refuge, I make this offering

འཇལ་ཟས་རོ་བརྒྱ་ལྷན་པའི་ཡིད་འཕྲོག་པ། འཇལ་སྐྱུར་འདི་ནི་རྒྱལ་བ་གསུམ་བཅས་ལ།

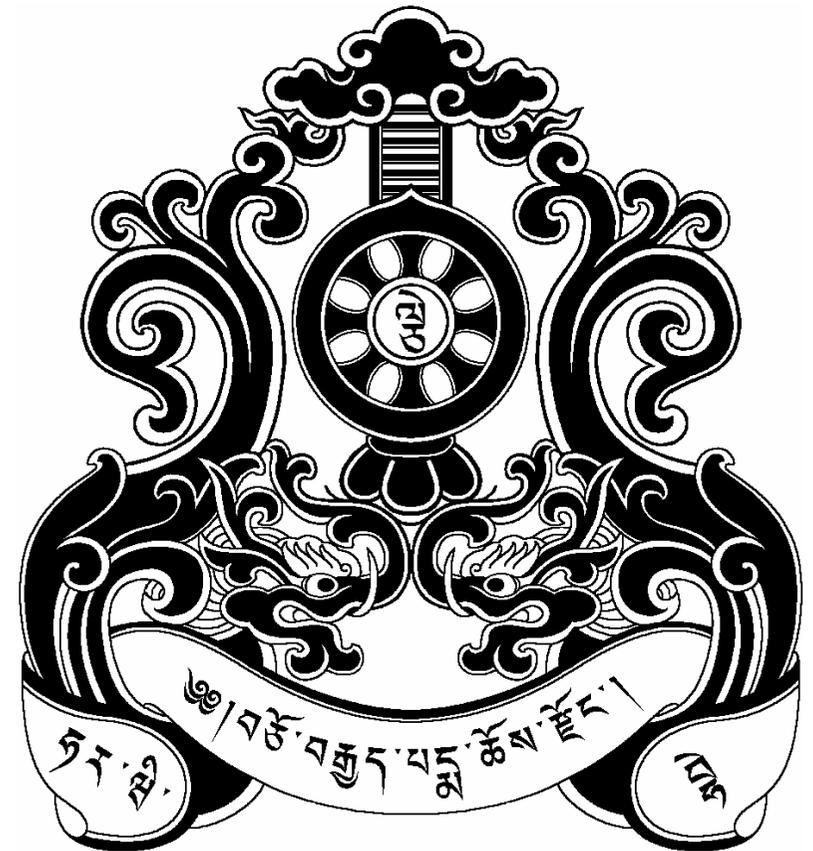
དང་པས་ལྷུལ་བས་འགྲོ་བ་འདི་དག་ཀུན། འཕྱོར་ལྷན་ཉིང་འཛིན་ཟས་ལ་སྦྱོད་པར་ཤོག

SHAL ZAY RO GYA DHAN PAY YEE TROK PA  
LEGJAR DHI NI GYAL WA SAY CHAY LA  
DE PAY PHUL WAY DRO WA DHI DAK KUN  
JOR DHAN TING DZIN ZAY LA CHO PAY SHOK

With sincere devotion, I offer this carefully prepared food  
Which pleases the mind with a hundred tastes,  
To the victorious ones and their successors.  
May all living beings be sustained by the abundant food of meditation!

ཧྲོཾ ཨཱཾ ཧཱཾ  
ཧྲོཾ ཨཱཾ ཧཱཾ  
ཧྲོཾ ཨཱཾ ཧཱཾ

OM AH HUM OM AH HUM OM AH HUM



CHOEGYE PADMA CHOE DZONG  
(PADMA BUDDHIST CENTRE, HERVEY BAY)

### NEW MEMBER INTRODUCTION BOOKLET

Dharma House and Shrine Room:  
6 Holiday Parade, Scarness  
Ph (Harry) 0417940121  
Website: [www.padma.org.au](http://www.padma.org.au)  
Email : [info@padma.org.au](mailto:info@padma.org.au)

## **ABOUT PADMA BUDDHIST CENTRE**

Padma Buddhist Centre practices and promotes Tibetan Buddhism of the Sakya lineage.

Padma Buddhist Centre was established in 1997 by Elizabeth Knight, then located at Point Vernon in 2007 until moving to Scarness in 2012.

Regular practices are conducted at the Shrine Room at 6 Holiday Parade, Scarness at 6.30 pm on Thursdays. We have a recess during school holidays to allow members to devote time to their families. Regular practices include Manjushri speech blessing, calm abiding meditation, Medicine Buddha, Ngondro, Chenrezig etc. Study and discussion of Buddhist topics also form a part of the group's activities.



Our spiritual leader is Lama Choedak Rinpoche who visits for teachings at least annually. Other teachers visit when available. Information on special events as well as regular practice times are available on the website [www.padma.org.au](http://www.padma.org.au)

*Padma Buddhist Centre warmly welcomes you and hopes you benefit from your studies and practice*

Some definitions of the word mantra:-

Mantra: A string of sound - symbols recited to concentrate and protect the mind. Many Buddhist deities have mantras associated with them; through reciting their mantra one deepens one's connection with the aspect of Enlightenment which the deity embodies.

A mantra is a series of syllables that correspond to certain subtle vibrations within us. A mantra has built up its energy for good by being used by the millions of people for thousands of years. Its effectiveness does not lie in our understanding its literal meaning but in concentrating on its sounds as we recite it aloud or silently.

A mantra is a powerful esoteric word or phrase or phrases in Sanskrit, which embodies the absolute nature of sound, speech, expression and power. It is also the expression or manifestation of the quintessential wisdom and power of a divinity, a Buddha, or Buddhas. For the trainee, it can be recited as a meditation, prayer, or means of spiritual expression or action.

Mantra: Syllables that are recited in order to transform ordinary sound into enlightened sound.

Combination of Mantra and Mala

Mantra - Rosary - "Light shines from the mantra rosary around the HUM on a moon disc in one's heart..." a common phrase used in different practices.

The mala turning in your hand while visualising the syllables turning around and around the HUM in you is an aid to fully engage concentration (dhyana).

## Why use Malas and Mantra's?

Mala - means 'garland'. A Buddhist rosary used for counting which usually has 108 beads (main beads - 'decorating' beads may increase the total number) represents the lineage, unbroken mind stream.

### **On receiving a new mala:**

**1) Bless the Mala:** Hold your cupped hand and say blessing mantra OM AH HUM 3 times.

**2) Motivation:** Every action that we do should start with a prayer for clear motivation (mindfulness). When starting to use the mala we should say something like "May I use this mala well to aid my spiritual practice and progress, so that I can be of benefit to all sentient beings"

**Using the Mala:** Hold the mala up between the thumb and index finger. Rotate each bead in a clockwise direction and bring it toward you for each mantra.

**Completion:** after you have finished using your mala you should rub it inside your clasped palms and breathe onto it. Your breath has been blessed throughout the mantra recitation and breathing onto the mala is blessing the mala so that it continues to increase its sacred power and blessing. This is because our breath carries the vibration of the thoughts and speech we use. Either negative or positive. Then while placing the mala onto your head with your right hand, think that you are offering the practice to the master sitting on your head and say, 'May the compassionate master bestow upon me and all sentient beings the common and uncommon attainments'. Then visualise that the master consecrates the blessings to remain in your mindstream forever.

Mala's are often worn by their owners while they go about their daily business as part of their mindful practice.

## The Practice of Buddhism

Buddhism is a religion to about 300 million people around the world. The word comes from "budhi" which means "to awaken". It has its origins about 2500 years ago when Siddharta Gotama, known as the Buddha, was awakened or enlightened - at the age of 35.

The 3 key elements of Buddhism Are :-

"To lead a moral life", "To be mindful and aware of thoughts and actions" and "To develop wisdom and understanding".

The practice of Buddhism includes a deep understanding of the human mind and natural therapies which prominent psychologists around the world are now discovering to be both very advanced and effective.

Buddhists pay respect to images of Buddha, not in worship nor to ask for favours. A statue of the Buddha with hands gently resting in his lap and with a compassionate smile reminds us to strive to develop peace and love within ourselves. Bowing to the statue is an expression of gratitude for the teachings.

Buddhist teaching say that wealth does not guarantee happiness and that life is impermanent. All people suffer whether rich or poor, but those who understand Buddhist teachings can find true happiness.

Buddhism is tolerant of all other beliefs or religions and agrees with all their moral teachings. There have never been any wars fought in the name of Buddhism. Buddhism not so much a package of beliefs which is to be accepted in its entirety, but rather teachings which each person uses in their own way.



*Our Spiritual Leader -*  
LAMA CHOEDAK RINPOCHE

## THE BUDDHA AND HIS TEACHINGS

Siddharta Gotama was born into a royal family in Northern India in 563 BC. At the age of 29 he realised that wealth and luxury did not guarantee happiness, so he explored the different teachings of the religions and philosophies of the day to find the key to human happiness. After six years of study and meditation he finally found the "Middle Path" and was enlightened. After enlightenment, the Buddha spent the rest of his life teaching the principles of Buddhism - called the Dharma or Truth - until his death at the age of 80.

The Buddha taught many things, but the basic concepts in Buddhism are the Four Noble Truths and the Noble Eightfold Path.

The first Noble Truth is that of suffering - that life includes pain, getting old, disease and ultimately - death. We also endure psychological sufferings like loneliness, fear, frustration, embarrassment, disappointment and anger. Buddhism explains how to avoid suffering and how we can be truly happy.

The second Noble Truth is that suffering is caused by craving and aversion. We will suffer if we expect other people to conform to our expectations. Getting what you want does not guarantee happiness.

The third Noble Truth is that suffering can be overcome and happiness can be attained.

The fourth Noble Truth is that the Noble Eightfold Path is the path which leads to the end of suffering. It is being moral through what we say and do and through our livelihood, and by focussing the mind on being fully aware of our thoughts and actions and by developing compassion for others.

The moral code within Buddhism is the five precepts. These are: Not to take the life of anything living; Not to steal; To abstain from sexual misconduct and sensual overindulgence; To refrain from untrue speech, and; To avoid intoxication, that is, losing mindfulness.

Buddhist teachers can be understood and tested by anyone. Buddhism teaches that the solution to our problems lies within ourselves and not outside. The Buddha asks all his followers not to take his word as being true, but rather to test teachings for themselves. Each person takes responsibility for their own actions and understandings.

Like the masses of dark clouds suddenly disappearing  
Let the adventitious circumstances elapse to dawn a new beginning.

Breathing and observing the bare moment of awareness  
Without assuming what it will become  
May I live every moment with pristine awareness,  
Without waiting for an unforeseen future to cultivate it.

Following the wise sages by respecting their words of wisdom  
Let me remember skilful ways to apply them in everything  
I do, say and think, so that my conduct brings no harm to others  
And I do not become a victim of what I do, say and think.

While watching the constant flow of thoughts  
Without discriminating between those that are good or bad  
Let me neither be overjoyed with my meditation  
Nor depressed by my lack of concentration.

Sinking into a withdrawal of the senses  
Is relaxation of the conscious self, but not meditation  
Let me not be excited by the slight virtues of concentration  
I have just begun to experience.

Holding the rope of mindfulness and the hook of alertness,  
May I resolve to tame this mind which is like a wild elephant.  
Steadily focusing the mind with a moderate application of antidotes  
May I discover what causes its restlessness.

When I find no sensory objects which are not my own reflection,  
All visions and experiences are circumferences of myself.  
Like trees, mountains, rivers and the earth  
My existence is to give and share what I have with others.

How can I cling to and grasp what I have obtained from others?  
As soon as I let something go, I create space and experience joy;  
As soon as I give things away, I find a joy not found in keeping them;  
Learning to cherish others will bring me a happiness that will last.

## **REFLECTIONS ON CALM ABIDING MEDITATION**

My mind has long been lost in search of happiness  
Without knowing how transient all things are.  
Seeing the unsatisfactoriness of real life experiences  
I will not let my mind wander outside.

Turning back the forces of habitual inclinations  
And holding firmly to the peace and tranquillity within,  
I rejoice in the store of joy I have discovered  
In the happiness of observing the intrinsic calmness.

Let this clear and luminous nature of the mind  
Not be overshadowed by my habitual tendencies.  
Abiding in the natural calmness of the mind  
Let me see all perceptions as nothing but mere reflections.

Neither grasping nor rejecting any sensory perceptions,  
I shall see them as adventitious ripples and waves  
Of the sea of my mind in deep meditation  
And absorb them into the ocean of clear mind.

As I focus my mind to sit in the correct meditation posture  
Let the physical self express the deep yearning  
To experience the calm, still and spacious nature of the mind  
And transcend the problems I have with this body.

The incoming breath brings in all the positive things outside me  
And permeates the whole nervous system of my body;  
Like the rays of the morning sun dispelling the darkness  
It soothes the pain and temporary discomfort.

As I retain the breath, let me sustain  
The vital energy of wakefulness and alertness  
Enabling me to let go and forgive the past  
And enjoy the fresh manifestation of this bare moment.

My outgoing breath releases all feelings  
Of tension, anger, stress, anxiety and worry;

## **Tibetan Buddhist Etiquette**

Please remove your shoes before entering the Shrine Room.  
Wear modest clothing - no bare shoulders.

On entering the Shrine Room, we usually do three prostrations or show a suitable form of respect to the Shrine. Prostrations also counteract pride. It is also a way to express that we have work to do, problems to solve and a long way to go in our inner development. It is not necessarily an act of submission to something external. It is recognition that the potential for wholeness and perfection lies within us. We prostrate to our own true nature, which we want to awaken through the teachings and meditation. If done with this understanding, prostrations help put the mind in the right state.

It is considered disrespectful to carry on idle chatter within the Shrine Room and one should maintain a respectful silence until beginning of the practice.

It is generally considered disrespectful to point your feet towards a shrine or a teacher while sitting down. This especially applies to the soles of your feet. If you are not able to sit cross legged, there are chairs.

All printed matter, especially Scriptures and Prayers, is always treated with respect. This means that we do not put them directly on the floor, step over them or put food, etc. on top of them. We usually place some cloth on the floor first and then place our material on top of it.

When the session is over, we usually do three more prostrations before leaving.

## GENERAL BUDDHIST ETIQUETTE

*Etiquette - a moderation in conduct in order not to be offensive and disrespectful to others*

- 1) Greetings:** With reference to a teacher or monastic, for a traditional greeting or parting, stand with body slightly bowed and the hands folded at the heart. An unfurled white scarf (kata) can also be held in the hands (Tibetan custom). Stand when a teacher enters or leaves a room.
- 2) Terms of Address:** The term 'Rinpoche' (precious one) can be used for addressing His Holiness Sakya Trizin, all Khon lamas, Abbots and Tulkus. Jetsunma is a the polite form of address for all female Khon family members.
- 3) Shoes:** Shoes are generally left outside the door of a Shrine Room or Gompa.
- 4) Appropriate Dress:** Revealing clothing such as tank tops, short skirts, shorts and the like may be inappropriate attire in some temple or shrine room settings. Within Buddhism, appropriate attire is flexible and based on the polite and inoffensive social custom of each country.
- 5) Legs Outstretched:** It is considered disrespectful when seated on the floor or a cushion to outstretch legs and direct soles of the feet toward the shrine, teacher, monk or nun.
- 6) Prostrations:** Buddhists will typically direct three prostrations toward the shrine or the Guru - teacher. This will be done on entering the shrine room and/or once the teacher has been seated.
- 7) Stepping Over:** When moving through a crowded shrine room make every effort not to step or pass over top of another person's body (i.e. leg, knee, foot). When seated, if others are passing by, raise the knees to afford a pathway so that they are not forced to step over. Stepping over is considered disrespectful and rude.
- 8) Religious Materials:** Do not place Dharma books on a sitting cushion. Use a small table, place on a special cloth or have someone hold them while you are performing prostrations and arranging your seat. Do not step over Dharma books and articles.
- 9) The Alphabet:** The letters of the alphabet in each language are used to compose Dharma teachings. Where possible, avoid treading on letters on the ground.
- 10) Turning Pages:** When turning pages of Dharma books or meditation texts do not wet the fingers with the tongue.
- 11) Teachings:** Face toward the Guru - teacher when receiving

## OM AH HUM

The syllables OM AH HUM have outer, inner and 'secret' meanings.

At each of these levels however, OM stands for the body, AH for the speech and HUM for the mind. They represent the transformative blessings of the body, speech and mind of all the Buddhas.

Externally OM purifies all the negative actions committed through your body, AH through your speech and HUM through your mind; OM AH HUM grants the blessings of the body, speech and mind of all the Buddhas.

OM is also the essence of form, AH the essence of sound and HUM the essence of mind. So by reciting this mantra, you are purifying the environment as well as yourself and all other beings within it. OM purifies all perceptions, AH all sounds and HUM the mind, its thoughts and emotions.

Internally OM purifies the subtle channels, AH the wind, inner air or flow or energy and HUM the creative essence.

At the innermost level, OM AH HUM brings the realisation of the three aspects of the nature of mind; OM brings the realisation of its unceasing Energy and Compassion, AH brings the realisation of its radiant Nature and HUM brings the realisation of its sky-like Essence.

*This exploration of its meaning is based on explanations by Dudjom Rinpoche and Dilgo Khyentse Ripoche.*



**MANJUSHRI SPEECH BLESSING**

(Best performed first thing in morning before saying anything)

In the centre of my tongue appears an orange seed syllable Dhih, the seed syllable of Manjushri, the Bodhisatva of wisdom. Representing the speech making energy of the Enlightened ones, the syllable streams out many light rays to illuminate my body.

Striking all animate and inanimate phenomena in this and other universes, the light rays gather infinite positive qualities. Absorbing into the seed syllable it melts and transforms into a cool, refreshing and soothing stream of nectar.

Just as the morning sunrise removes the darkness, the orange translucent stream of nectar removes the negative verbal habitual patterns and blesses my speech to become gentle, soft and truthful.

Wherever the nectar flows, it implants the seed of mindfulness giving the power to control the use of my own speech and the wisdom not to be adversely affected by other people's verbal abuse by understanding this as an expression of their mental anguish.

When other people are unable to use their speech skilfully, may I develop an empathy to remain calm, focused and patient so that they will be relieved of their mental anguish by the blessing of Manjushri, the Lord of speech.

Let this recitation of the sacred mantra of Manjushri guard my own speech at all times and may I receive the blessings upon my tongue, just as snow flakes falling on a warm rock.

*Repeat the mantra at least one round of the mala*

**OM A RA PA TSA NA DHIH**

*Then repeat the syllable "Dhih" as many times as possible in one breath*

instructions, not to the shrine. When receiving formal teachings, ask if it is permissible to take notes or make audio recordings.

**12) Mala Beads:** Do not place them on the ground, the floor or on a bed. During teachings and initiations do not recite mantras or count beads unless told to do so or as a part of the teachings and initiations. When wearing the mala about the neck, place the head bead at the top (resting against the neck).

**13) Indicating:** When pointing to a teacher, monastic or fellow Dharma companion, a painting (thangka) or temple mural, indicate with the right hand open, fingers extended and palm up. Do not point with the index finger - this is considered very rude.

*"One should not point out anything with one's finger but should respectfully show the way with one's whole right hand" Bodhicaryavatara Ch 5-94, (Wallace).*

**14) Incense:** When lighting incense, after the stick has ignited with a glowing ember do not blow the flame out with the breath, but rather wave the hand to extinguish.

**15) Candles & Butter Lamps:** To extinguish - use a candle snuffer or wave gently with the hand - do not blow out the flame with the breath.

**16) Offerings:** Having placed offerings on the shrine, such as fruit and cookies when replacing the offerings - do not eat them oneself, but rather give them away to others.

**17) General Conduct:** Do not stand with the arms akimbo (crossed) in the presence of a teacher. Do not chew food loudly or with an open mouth. Do not spit where other people walk. In the presence of a teacher, monastic or in a shrine room, cover the mouth when yawning, coughing - or laughing with a wide gaping mouth.

*"Flagrantly discarding a tooth-stick or spitting is undesirable, and urinating and so forth into water or on land that is useable is contemptible. One should not eat with a full mouth, noisily, or with the mouth wide open. One should not sit with one's legs outstretched; and one should not rub one's hands together" Bodhicaryavatara Ch 5-91, 92 (Wallace).*



## **SETTING UP FOR YOUR PRACTICE**

1. Find a conducive place to meditate.
  2. Make sure it is an appropriate and regular time each day.
  3. Set up a nice shrine.
  4. Prepare a comfortable cushion to sit on.
- Ensure meditation is not regarded as emotional entertainment.  
From Lama Choedak Rinpoche's book: *Notes on the Theory and Practice of Samatha Meditation*:

"The meditation sessions should not be too long. Before sitting down to meditate you should gather whatever you need to protect your body from extremes of heat and cold. When you become tired from long meditation sessions, you take a rest from single-pointed meditation and think of all phenomena as like illusions or mirages and so forth. You can also think about compassion for all beings confused in the cycle of existence. With such wholesome thoughts, motivate yourself to help sentient beings to realize the nature of reality" From His Holiness the Dalai Lama: *Stages of Meditation. Training the Mind for Wisdom*.

### **SETTING UP THE SHRINE:**

It is advisable to set up your meditation area in a manner that is conducive to bringing your practices to fulfilment. The Tibetan Buddhist shrine is usually a 'visual feast' where practitioners can draw strength from its beauty to aid with the practice.

Things to put on your shrine:

Flowers, \*light (candles), photos (of teachers or anyone who positively inspires you), incense and water bowls. \* *very, very important to offer!*  
7 water bowls that represent: drinking water, washing water, flowers, incense, light, perfume, and food. Music is also offered but not as a water bowl, but as an actual instrument. When special practices are done we try to not only use water but also the actual offering. These water bowls are placed on the shrine on a kata (white offering scarf). Empty water bowls are never placed on the shrine. The water used should be good water that you yourself would drink. These water bowl offerings are done every morning before the practice and emptied every evening. When emptying the bowls one carefully wipes the bowls and then places them back on the shrine upside down.

The used 'blessed' water should then be mindfully used rather than just thrown down the sink, for example used to drink or given to plants/pets.

## **A DAILY PRACTICE EXAMPLE**

1. Set up water bowls
2. Do prostrations
3. Refuge prayer (x3) and Four Immeasurables (x3)
4. Manjushri Prayers and mantras
5. Calm Abiding Meditation session (20 mins)
6. Other commitments (mantras – prayers) - eg 21 Taras (x3)
7. Dedicate merit

## **REFUGE AND ENLIGHTENMENT THOUGHT**

In the Buddha, Dharma and Sangha

I take refuge till enlightenment.

By virtue of giving and the like,

I shall reach Buddhahood to aid beings

## **THE FOUR IMMEASURABLES THOUGHTS**

May all beings have happiness and the cause of happiness,  
May they be free from suffering and the cause of suffering,  
May they never part from the happiness that knows no suffering,  
May they dwell in equanimity, free from attachment and aversion to those near and far.



**OM MANI PADME HUM** .....

Mantra of Chenrezig - The Great Compassionate one.